ADONIRAM JUDSON.

A. Judson

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I.

EARLY YEARS AND CONVERSION.

At Malden, Massachusetts, one of the picturesque suburbs of Boston, there stands an old wooden house embosomed among the trees, which is still pointed out as the birth-place of Adoniram Judson. His father, who also bore the quaint scriptural name of Adoniram, was a Congregational minister. Soon after his marriage he settled in Malden, and here, on the 9th of August, 1788, his eldest son, Adoniram, was born and lived until he was four years and a half old. The family then removed to Wenham, where they remained until he was twelve years old; after that they removed again to Braintree, remaining two years; and at last, when Adoniram was fourteen years old, they took up their abode permanently in the old historic town of Plymouth. As a child he was very precocious, learning to read when he was only three years of age. His sister tells us that at the age of four he used to collect the children of the neighbourhood round him, and, mounting a chair, go through the form of a public service in a very earnest manner. The hymn which he used always to give out on these occasions begins with the words, "Go preach my Gospel, saith the Lord." When he went to the Grammar-school he showed much fondness for languages, and became specially proficient in Greek. His schoolfellows gave him the nickname Virgil, or "Old Virgil dug up." His reading was very extensive even before he was twelve years old. Hearing some conversation one day about a new exposition of the Book of Revelation that had appeared, he felt that he must have this exposition; for he was very fond of the Book of Revelation, and had read everything on it contained in his father's library. Overcoming the bashfulness which he felt, Adoniram went to a gentleman in the neighbourhood who had it, and asked for the loan of the exposition which excited his curiosity. He was refused. His father, to whom he made known his disappointment, showed much sympathy with him. "Not lend to you!" he exclaimed indignantly; "I wish *he* understood it half as well! You shall have books, Adoniram, just as many as you can read, and I'll go myself to Boston for them." He went, but did not bring the book on Revelation. It was not deemed suitable for Adoniram. His father stimulated his ambition to the utmost. He seems early to have formed the hope that his son would become a great man, and took no pains to conceal this expectation; so that even in childhood Adoniram's heart came to be full of worldly ambition, which in subsequent years had to be nailed to the cross. In 1804, he entered Providence College, afterwards called Brown University, one year in advance; and in 1807, was graduated valedictorian of his class, at the age of nineteen. During his college course he was a hard student, very ambitious to excel, and extremely circumspect in his behaviour. In the autumn of 1807, young Judson opened a private academy in Plymouth, which he taught for nearly a year. During this time he published two text-books—the *Elements of English Grammar* and the *Young Lady's Arithmetic.*

But the most important event of this period of his life was his conversion. From his earliest years he had breathed a thoroughly Christian atmosphere, but during his college course he began to cherish sceptical views. At that time French infidelity was sweeping over the land like a flood, and young Judson did

not escape the contamination. Immediately on closing his school at Plymouth, and during a tour through the Northern States, a deep impression was made upon his mind by the sudden death of an intimate friend and classmate in college, who like himself had become imbued with the scepticism of the day. This incident occurred in a lonely country inn, where, quite unknown to each other, they happened to be spending the night in adjoining rooms. The landlord had apologised to Judson for putting him into a room next to one occupied by a sick young man, who was likely to die. Judson expressed his sorrow for the young man, but said it made no difference to him. He was haunted, however, by the question, If he himself were in a similar position, was he ready to die? Then he began to think about the state of the invalid. Was he a Christian, or, like himself, a Freethinker? Next morning, on inquiry, he heard that he was dead. He learned, moreover, who he was. The announcement completely stunned Judson. It put an end to his pleasure trip, and seemed to have changed him at once into an earnest searcher after truth. He returned home. His arrival was quite unexpected, but very welcome. His parents rejoiced greatly when they heard that he was now an anxious seeker for salvation. While in this state several ministers met him on different occasions, and had conversations with him in regard to his spiritual condition. They invited him to become a student at a Theological College with which they were connected, believing that he might thus be helped out of his difficulties. In this way he was led to enter the Seminary at Andover one year in advance. As he was neither a professor of religion, nor a candidate for the ministry, he was only admitted by special favour; but on the 2nd of December, 1808, he made a solemn dedication of himself to God, and about five months afterwards became a member of the third Congregational church in Plymouth.

II.

CONSECRATION TO MISSIONARY LIFE.

Conversion involved in itself for Judson a consecration of himself to the ministry, and at the same time he began to ponder the subject of foreign missions. With the last year of his theological course still before him, there fell into his hands a sermon, entitled "The Star in the East," preached in one of the parish churches of Bristol, England, by Dr. Claudius Buchanan, who had for many years been a chaplain to the British East India Company. The leading thought of the sermon was the evidence of the Divine power of the Christian religion in the East. Dr. Buchanan described the progress of the Gospel in India, and especially the labours of the venerable German missionary Schwartz. This sermon fell into Judson's soul like a spark into tinder. Six months elapsed from the time of his reading Buchanan's "Star in the East" before he made the final resolve to become a missionary to the heathen. It was in February, 1810, that he and several other young men formally consecrated themselves to this work.

In becoming a missionary, young Judson turned his back upon the most flattering prospects at home. He had been appointed to and declined a tutorship in Brown University, and Dr. Griffin had proposed him as his colleague in the largest church in Boston. "And you will be so near home," his mother said. "No," was his reply, "I shall never live in Boston; I have farther than that to go." The ambitious hopes of his father were overthrown, and his mother and sister mourned him with tears of regret.

Young Judson fully appreciated the dangers and hardships of missionary life, and understood and accepted the privations and sufferings that awaited him. There was at this time no Foreign Missionary Society in America, to which he could offer himself, and which would ensure his support in the foreign field. He therefore, together with his missionary

associates, made known their wishes to their teachers in the Theological Seminary, and to several influential ministers in the vicinity. These wise and cautious men advised the students to submit their case to the General Association, a body representing all the Congregational churches in the State of Massachusetts; which was done accordingly, on June 27th, 1810. In this way the American Board of Commissioners for Foreign Missions, a society known and justly revered at the present day as the mother of American foreign missionary societies, was organized. It was thought best by this body to send Mr. Judson to England, to ascertain whether in their feeble beginning they might depend for aid and co-operation on their brethren of the London Missionary Society. He embarked for England, January 11th, 1811, on the English ship Packet. She was captured on the way by a French privateer, and so he was subjected to imprisonment and compulsory detention in France. He arrived in London on the 6th of May, and was courteously received by the English directors; but a joint conduct of missions not seeming to them practicable, he returned to America, and arrived in New York on the 17th of August.

Soon after his return, Mr. Judson was appointed to labour as a missionary in Asia, either in the Burman empire,—which has acquired fresh interest in the eyes of Englishmen by the recent acquisition which has taken place,—Surat, Prince of Wales Island, or elsewhere, as Providence should seem to open the most favourable door. But he was not to go alone, for he was already betrothed to Miss Ann Hasseltine, whose zeal in the cause of missions, and whose sublime heroism, have made her one of the most remarkable women of her age. She was born at Bradford, Massachusetts, December 22nd, 1789, and was about a year younger than Mr. Judson. At the age of sixteen she received her first deep religious impressions. After a struggle of several months, she consecrated herself to the Christian life, and threw herself with all her native ardour into its labours and joys. Her decision to become a foreign missionary was the more remarkable, that as yet no woman had ever left America for that purpose. Public sentiment was against it. On the 3rd of February, 1812, Mr. Judson took final leave of his parents at Plymouth; on the 5th, he was married to Ann Hasseltine at Bradford; on the 6th, he received ordination at Salem; and on the 19th, he embarked with his young wife on the brig Caravan, bound for Calcutta.

III.

VOYAGE TO BURMAH.

After the shores of America had faded from their eyes, almost four months elapsed before Mr. and Mrs. Judson caught sight of land. While taking this long voyage to India, they adopted the views of the Baptists, and upon their arrival formally joined that denomination. This step necessarily caused them to be separated from all their missionary associates, and from the society that sent them out. But this separation was only the beginning of their troubles. India was ruled by the East India Company, which was opposed to the introduction of missionaries, particularly of Americans; England and America not being at that time on friendly terms. It was feared the natives would rise against the whole English race, and a war ensue, rendered the more intense by the spirit of religious fanaticism. Mr. and Mrs. Judson were, therefore, peremptorily ordered to return to America. They begged leave to settle in some other part of India, but were refused. They then asked leave to repair to Mauritius. Permission was granted; but no ship was ready to sail bound for that port, and they were compelled to wait two months. At the end of that time they were ordered on board one of the Company's vessels bound for England, but a vessel being just about to sail for Mauritius, they appealed to the Governor for a passport. This

was refused. The captain, however, good-naturedly agreed to take them without a passport, and they embarked under cover of the night. But while sailing down the Hooghly river to the sea, they were overtaken by a Government despatch and forbidden to go farther. They were put ashore on the bank of the river, and took shelter in a little tavern. After three or four days, some unknown benefactor procured them the much-desired passport to sail on the Creole, which they were fortunate enough to overtake anchored at Saugur, seventy miles below. After a voyage of six weeks, they arrived at Port Louis, in the Isle of France, January 17th, 1813.

The Isle of France, the scene of St. Pierre's pathetic tales of Paul and Virginia, was to our missionaries also, who took refuge here, a place of sorrow. Here they learned of a death which rivals in pathos the fate of Virginia. Mrs. Harriet Newell, the first American martyr to foreign missions, one of their missionary associates, who had sailed in the same ship with them from America, and who had preceded them to this place, having barely survived the tempestuous voyage from Calcutta, had just been laid to rest in the heathy ground of Mauritius. She was one who, "for the love of Christ and immortal souls, left the bosom of her friends and found an early grave in a land of strangers."

During the four months which Mr. and Mrs. Judson were obliged to spend in the Isle of France, their time was spent in self-sacrificing labours among the English soldiers that formed the garrison of the island; but they longed to reach their final destination, and decided to make another attempt to land on the coast of India. On the 7th of May, they embarked for Madras, intending to establish a mission on Prince of Wales Island, lying in the Straits of Malacca. On the 4th of June, they arrived at Madras, where they were once more under the jurisdiction of the East India Company. There was no vessel in the harbour bound for Prince of Wales Island, and the only vessel about to sail in that direction was bound for Rangoon, Burmah. Their arrival was promptly reported to the Governor-General, and they feared they would be immediately transported to England. They dreaded to pass from the protection of the British flag into the power of the Burman despot, whose tender mercies were cruel; but their only alternative was between Rangoon and their own dear native land, and they chose the former. On June 22nd, they went on board the crazy old vessel Georgiana, and after a stormy and perilous voyage they reached Rangoon. Mrs. Judson was dangerously ill, and was obliged to be carried on shore.

Although Mr. Judson's change of denominational connection did not meet with universal approval at the time, yet good and wise men of all religious bodies, viewing his conduct from the standpoint of the present, are agreed that it was overruled for good to the Christian world at large. It occasioned the formation of another missionary society. When the tidings reached America, the Baptists throughout the whole land were aroused to action, and immediately organized themselves into what is now known as the American Baptist Missionary Union, whose receipts for 1884 were about three hundred thousand dollars. Thus there came to be two great American benevolent forces at work where before there was only one. What a history-making epoch that was! The action of those consecrated students at Andover led to the formation of the American Board of Commissioners for Foreign Missions, and of the American Baptist Missionary Union; the one the organ of the Congregationalists, the other of the Baptists, of America. A watershed was upheaved from which two beneficent and ever-widening streams flowed forth for the healing of the nations.

IV.

LIFE IN RANGOON.

In Rangoon Mr. Judson began his labours as a foreign missionary, and here

the next ten years of his life were spent. He first addressed himself to the task of mastering the Burmese language, without grammar, dictionary, or English-speaking teacher. How well he succeeded has become a matter of history. He was enabled to render important service later on both to the Burmans and the English during the war of 1824, between Burmah and the English Government in India. He also made the acquisition of this most difficult language comparatively easy to all such as should follow in his footsteps. On the 13th of July, just three years to a day after his arrival in the country, he completed a Grammar of the Burmese language. A little later he completed his first tract. On the 20th of May, 1817, he finished the translation of the Gospel of Matthew, the first stage in the monumental task of translating the whole Bible. But work of this kind was always secondary to what he considered the business of his life, namely, to preach the Gospel to the heathen. There were only two channels through which religious truth could be communicated to the mind of the Burman—the eyes and the ears. The natives were emphatically a reading people, so that one way in which Mr. Judson communicated the Gospel was by the translation of tracts—either clear statements of Christian truth, or portions of the Bible. These were not scattered about like autumn leaves, but given in a discriminating manner to individuals, the gift often being accompanied by a solemn injunction to read, followed by a fervent prayer; and it is a noteworthy fact, that the attention of the first serious Burman inquirer was caught by two of these little writings that fell into his hands.

But far more important than translating and distributing truth in a printed form was the oral preaching of the Gospel. For this Mr. Judson had a rare aptitude, and in it he won his most signal triumphs. It was unlike the preaching of an orator about whom a throng gathers. After the little chapel or Zayat was built, public worship indeed was held, but most of the preaching at first was to the individual. A single person would enter into a discussion with the missionary, while a few others would draw near to witness the encounter. In these hand-to-hand frays Mr. Judson often extorted exclamations of admiration from the bystanders, as with his keen logic he hewed his opponent's arguments to pieces. His preaching abounded with images and illustrations. He preached with great fervour and earnestness, and with a touching simplicity in matter and language. Behind his words lay the magnet of a great character. There was no mistaking his motives.

On April 4th, 1819, when Mr. Judson was thirty-one years old, and had been in Burmah nearly six years, the first public service was held, and he ventured to preach to a Burman audience in their own language; and on the 27th of June, seven years after leaving America, he baptized the first Burman convert, Moung Nau, who was soon followed by many more.

At this interesting period, when numbers were inquiring into the new religion, the black clouds of persecution gathered over the heads of the new converts and their Christian teachers. The Viceroy of Rangoon regarded with an unfavourable eye the attempt to introduce a new religion, and Mr. Judson resolved to go directly to Ava, the capital of Burmah, and lay the matter at the feet of the Emperor. If he could gain permission from the Burman monarch to propagate the Christian religion, he would be at once exempt from the persecution of provincial underlings. If he should fail, matters could be no worse, for news of the new movement must soon reach the ears of the King in any case. Mr. Judson returned from Ava utterly disheartened, having reaped only complete failure. He therefore decided to remove the mission to Chittagong, in order to be under the protection of the English Government; but the heroism of the disciples prevailed to keep him in Rangoon, where he continued his

labours for three years more in tolerable freedom. In 1822, Mr. Judson made a second journey to Ava, and this time found the King much more favourably disposed toward him; even inviting him to come and establish himself in Ava. The little church in Rangoon had grown to eighteen members, the Zayat had been built, schools established, a printing-press sent them from America, and two missionaries were on the ground with their wives to care for the infant church. There seemed no reason why he should not move into "the regions beyond," as he always longed to do. So, on the 13th of December, 1823, he set out for Ava, where he arrived January 23rd, 1824. This marks an epoch in Mr. Judson's life. His active, ardent temperament was to be subjected to the crucible of passive endurance, and we now pass from the record of his activities to the story of his sufferings.

V

LIFE IN AVA AND OUNG-PEN-LA.

When Mr. and Mrs. Judson left Rangoon to establish a mission in Ava, the outlook was encouraging. They had been invited by the King to live in the capital city, and had received from him a plot of ground on which to build a mission-house. They felt sure of royal protection, and many persons in high rank seemed kindly disposed to the new religion. Mr. Judson preached in Burmese every Sunday, and held worship every evening, and Mrs. Judson soon had a school of native girls. A dark cloud of persecution, however, quickly gathered on the horizon. War broke out between Burmah and the English Government in India, and suspicion fell at once on all the white foreigners residing in Ava. It was thought that they were in collusion with the English.

Mr. Judson was seized on the 8th of June, 1824, and for twenty-one months endured the prolonged horrors of confinement in a loathsome Oriental prison. For nine months he was confined in three pairs of fetters, for two months in five, for six months in one; for two months he was a prisoner at large; and for two months, although released from prison, he was restrained in Ava under the charge of the governor of the north gate of the palace. The prison was a building about forty feet long and thirty wide, and about five feet high. There was no ventilation except through the chinks in the boards, and upon the thin roof poured down the rays of a tropical sun. In this room were confined one hundred persons of both sexes and all nationalities, nearly all naked and half famished. The prison was never washed or even swept. Putrid remains of animal and vegetable matter, together with other nameless abominations, strewed the floor. In this place of torment Mr. Judson lay, with five pairs of fetters on his legs and ankles, weighing about fourteen pounds, the marks of which he carried to his dying day. At nightfall, lest the prisoners should escape, a bamboo pole was placed between their legs, and then drawn up by means of pulleys to a height which allowed their shoulders to rest on the ground, while their feet depended from the iron rings of the fetters.

When Mr. Judson was subjected to these indignities and tortures he was in the prime of life, thirty-six years old; but he was a student, unused to suffering hardship. His naturally vigorous constitution had been enfeebled by ten years of close application to study in a tropical climate, and of late years completely shattered by repeated attacks of Indian fever. This, however, only represents the physical side of his distresses. Who can measure the torture of twenty-one months of enforced idleness to an active methodical nature; or the horrors of close association with the basest criminals of the Burman capital—obliged to endure their filth, to look upon their repulsive features, his reluctant ears filled with their vulgar and blasphemous jests, compelled to look on while they were tortured with cord and mallet, and forced to listen to the writhing victims' shrieks of anguish?

He was a man of the strongest and tenderest affections. What keen mental anguish must he have endured as he thought of his beloved wife threading alone the hot and crowded streets, without friend or protector, liable at any moment to be seized and thrown into prison; hourly exposed to the insults of rude Burman officials, while, with intrepid courage, day after day she brought food to the prison; assuaged the wretchedness of the prisoners by bribing their inhuman keepers; pleaded for the release of her husband with one Burman official after another, and with such pathetic eloquence, that on one occasion she melted to tears the old governor of the prison; giving birth to her babe, and after a confinement of only twenty-one days, carrying it all the way in her arms to that "never-to-be-forgotten place," Oung-pen-la; nursing it and the little native girls under her charge through small-pox; and at last, broken down herself, and brought to death's door by the same loathsome disease, followed by the dread spotted fever, obtaining permission after many entreaties for her husband to crawl about the town in his iron fetters, in charge of a gaoler, with the little wailing creature in his arms, begging nourishment for it from some Burman mother!

It is not to be wondered at that Mr. Judson in the midst of these horrors took refuge in the quietism of Madame Guyon. His sublime faith in God never faltered, though the Burman Bible remained unfinished, and the work of ten years in Rangoon was going to pieces in his absence. He employed his calmer moments in composing some exquisite poems and hymns, and a metrical rendering of the Lord's Prayer. At last he was released from his irons, and compelled to act as translator and interpreter for the Burmans in treating for peace with the English. From the beginning of his residence in the country, he had carefully avoided taking any part in political affairs, for he did not wish to endanger his influence as a religious teacher by letting the Burmans receive the impression that he was in the interests of the English. But now he had no choice. He was probably selected because no one could be better trusted, and because of his remarkable knowledge of the language. He was taken from Oung-pen-la, where the prisoners had been removed six months previously, and sent to Maloun, where he remained six weeks on the Government business, when, in consequence of the advance of the English from Prome, he was hurried back to Ava, and again thrown into prison. He was soon released, however, at the demand of General Sir Archibald Campbell, who took Mr. and Mrs. Judson and their infant daughter immediately to his own quarters, and treated them with the kindness of a father rather than as strangers of another country.

VI.

LIFE IN AMHERST.

The treaty of peace was signed by the British and Burman commissioners on the 24th of February, 1826. On the 6th of the following month, Mr. and Mrs. Judson left the headquarters of the English army encamped at Yan-ta-bo. They sailed down the Irrawaddy in a British gunboat, and arrived at Rangoon, March 21st, 1826. Having at last emerged from his long term of Oriental imprisonment, Mr. Judson turned to his life-work with undiminished ardour. The English desired to retain his valuable services as interpreter, and offered him a salary of three thousand dollars; but he declined.

When he arrived in Rangoon, he found his little mission, the result of ten years of labour, completely broken up. The war had driven the missionary associates whom he had left in charge to Calcutta, whither they had narrowly escaped with their lives. He had left a native church of eighteen disciples, and he found on his return only four. With the exception of two, however, none had disgraced their holy profession. It was out of

the question to think of remaining at Rangoon. The English were only holding the place temporarily, until the Burmans should pay their war debt; and at the close of the year the army vacated it, and Burmah resumed the possession of its chief sea-port. A state of anarchy followed the war, famine succeeded, and tigers and other beasts of prey began to infest the suburbs and carry off cattle and human beings. All these circumstances impelled the missionaries to leave Rangoon. It was no longer necessary to remain there in order to reach the native Burmans.

One of the results of the war was that the English had wrested from them a large part of their sea-coast. This country was peopled with Burmans, and the cruelty of the despot at Ava was sure to cause a large overflow of the population of Burmah proper into it. Here the Judsons might teach the new religion unmolested, under the protection of the British flag. Just at this time Mr. Judson was invited by Mr. Crawford, the British Civil Commissioner of the new province, to accompany him on an exploring expedition, the purpose being to ascertain the best situation for a town which should be the capital of the new territory, the seat of government, and the headquarters of the army. Mr. Judson's knowledge of the language made him an invaluable assistant in such an enterprise, and finally he and Mr. Crawford selected as the site of the new city the promontory where the waters of the Salwen empty themselves into the sea. The town was named Amherst, in honour of the Governor-General of India, and to this spot Mr. Judson decided to transplant the Rangoon mission, with the four faithful disciples as the nucleus of a native church.

They removed to Amherst July 2nd, 1826. But before missionary operations were fairly begun, Mr. Judson was compelled reluctantly to visit Ava, the scene of his imprisonment. The Governor desired to negotiate a commercial treaty with the Burman King, and Mr. Judson was appointed a member of the embassy. His profound knowledge of the Burman language and character well qualified him for the delicate and difficult task of treating with the Court at Ava. At first he firmly declined; but when he was assured that if he would go as an English ambassador every effort would be made to ensure the insertion of a clause in the treaty granting religious liberty to the Burmans, so that the whole country should be thrown open to the Gospel, he reluctantly consented.

The stubborn intolerance of the native Government had hitherto been the chief obstacle to his missionary work, and religious freedom for the Burmans was a blessing for which he had long laboured and striven in vain. The step proved to be a most unfortunate one, for he soon learned that the King would on no terms agree to the clause in the treaty granting his subjects freedom of worship. He was obliged to remain about two months and a half in Ava, and this period embraces one of the saddest episodes in his life. On the 4th of November, a sealed letter was placed in his hands containing the intelligence of the death of Mrs. Judson. While conducting the affairs of the mission in her husband's absence, she was smitten with fever, and died on October 24th, 1826, at the age of thirty-seven, apart from him to whom she had given her heart in her girlhood, whose footsteps she had faithfully followed for fourteen years, over land and sea, through trackless jungles and strange crowded cities. She had shared his studies and his privations, illumining his hours of gloom with her bright presence; and with a heroism and fidelity never exceeded in the history of missions, had saved his life and soothed his sufferings during his long imprisonment. He whom she thus loved, and whose knowledge of Indian fever might have availed to avert the fatal stroke, was far away in Ava. No missionary was with her when she died, to speak words of Christian consolation, and the hands of strangers smoothed her dying pillow.

Mr. Judson returned to Amherst January 24th, 1827. The native Christians greeted him with the voice of lamentation, and his hearth was desolate. But though worn out with sufferings and sorrows, he did not remit for one moment his missionary labours. He met the Burmans for public worship on Sundays, and each day at prayers new inquirers stole in and were taught the religion of Christ. He was also busily employed in revising his translation of the New Testament, and completed two Catechisms for the use of the Burman schools, the one astronomical, the other geographical; while his sorrowful heart sought comfort in commencing a translation of the Psalms. His motherless child was the solace of his studies; but she too was taken from him on April 24th, 1827, at the age of two years. Thus, at the age of thirty-nine, he found himself alone in the world, bereft of wife and child.

The time had now come when the little mission at Amherst thus established with such mournful omens was to be broken up. Amherst was rapidly being eclipsed by the town of Maulmain, situated on the coast about twenty-five miles farther north, at the very mouth of the Salwen. Within a year of its first settlement, while the population of Amherst amounted to twelve hundred, the population of Maulmain had rapidly swelled to twenty thousand. The reason for this growth was an unfortunate misunderstanding between the Civil Commissioner, Mr. Crawford, and the Commander-in-Chief, Sir Archibald Campbell. The latter made Maulmain the headquarters of his army, which naturally attracted emigration thither, and it soon became apparent that this town instead of Amherst was to be the metropolis of the ceded provinces of Tenasserim. Accordingly, it seemed best to transfer the mission to Maulmain, the site for a mission-house and Zayat having been presented by Sir Archibald Campbell. Just before leaving Amherst, with its treasure of precious dust gathered under the hope-tree, and within three months of the burial of his child, Mr. Judson learned of the death of his venerable father.

VII.

LIFE IN MAULMAIN.

There are traces that at this time Mr. Judson was inclined to embrace the mystical tenets of Thomas à Kempis, Fenelon, and Madame Guyon; and that under the stress of grief and physical enfeeblement, he approached the perilous verge of fanaticism. He, however, soon recovered his mental and spiritual equilibrium, and in the busy whirl of missionary activity, threw off whatever excesses of self-denial may temporarily have characterized his views and practices. Having brought with him from Amherst the whole little flock of native converts and inquirers, together with nineteen scholars, we find Mr. Judson taking up his abode in the new mission-house in Maulmain. Work was at once begun in four widely separated centres of Gospel influence, where public worship was held, followed by close personal conversation with any who desired to become acquainted with the new religion. He soon had the happiness of baptizing his first convert; and many others speedily followed, yielding little by little to his solemn and gentle persuasion. School work progressed, and was not less effective. But amid the cares and toils of beginning a missionary enterprise in Maulmain, Mr. Judson did not remit his literary labours. The odd moments of time left from preaching and school work were occupied in translating; and it was at this time that he began the task of translating the Old Testament into Burmese.

While thus engaged, he was not unmindful of the smouldering camp-fire at Rangoon and Amherst. At Rangoon especially, where he had first unfurled the banner of Christ, and whence he had been so rudely driven by the intolerant spirit of the King of Ava, he reorganized a native church under a Burman pastor, who was one of the original converts.

This has since grown so, that in 1881 the Rangoon mission embraced 89 churches and 3,700 members. At Amherst, also, Mr. Judson established a native church under a native pastor.

In 1830, he made another attempt to establish the Christian religion in Burmah proper. Leaving Maulmain in charge of other missionaries, he went to Prome, where thousands heard the Gospel from his lips. But the King gave orders that he should be required to depart, and he was forced, sadly and reluctantly, to abandon the project of entering Central Burmah. He did not at once withdraw, but remained for almost a year at Rangoon, situated just within the gate of the empire. He retreated only step by step before intolerance, disputing every inch of the ground, and using the printed page as an engine for disseminating the truth, when preaching by the living voice was impossible. About this time, the Mission Board in America sent Mr. Judson an urgent and affectionate invitation to revisit his native land. He was forty-two years old, and had been absent from America eighteen years; his health was shattered, his family he had laid in the grave; but he replied that he did not feel justified in accepting their kind invitation, and remained at his post. He who dealt so sternly with himself, however, cared with almost a woman's tenderness for the health and comfort of his missionary associates.

After an absence of thirteen months in Rangoon and Prome, Mr. Judson returned to Maulmain, to find the church enlarged by the addition of many Burmans, Karens, and Talings. Two millions of pages of tracts and translations of Scripture had been printed, and a church of fourteen members established in the neighbouring jungle. Soon after his return, he entered upon a new field of operations, by making tours among the wild Karen tribes inhabiting the jungle behind Maulmain; a people whom he found peculiarly accessible to the Christian religion. These tours were attended by great fatigue and danger. He took with him a band of missionary associates and native workers, whom he dispatched two and two, to the right and left, up the tributaries of the Salwen, to penetrate the jungle, and meeting their teacher a few days later, report to him the result of their labours.

After eight years of domestic solitude, Mr. Judson was married, on the 10th of April, 1834, to Mrs. Sarah Hall Boardman, widow of the sainted George Dana Boardman, one of his missionary associates. He found in her a kindred spirit. She had spent the three years of her widowhood in heroic toil among the Karens at Tavoy, continuing her husband's labours after his death. She was the guiding spirit of the mission. She pointed out the way of life to the Karen inquirers who came in from the wilderness; she even made long tours in the jungle. With her child carried by her followers at her side, she climbed the mountain, traversed the marsh, forded the stream, and threaded the forest. She conducted her schools with such ability, that when an appropriation was made by the English Government for schools throughout the Provinces, it was especially stipulated that they should be conducted on the plan of Mrs. Boardman's schools at Tavoy.

On the 31st of January, 1834, Mr. Judson completed the Burman Bible. Seven years more were spent in revising the first work, and on the 24th of October, 1840, the last sheets of the revised edition were sent to the press. Competent judges pronounce Mr. Judson's translations of the Scripture the most perfect work of its kind that has ever appeared in India. Twenty-one years were spent in translation, and seven in revision. It is perfect as a literary work; and will probably three centuries hence be the Bible of the Christian churches of Burmah, as Luther's Bible is now in the hands of Protestant Germany.

Upon the completion of the fiftieth year of his life and his twenty-fifth in Burmah, his health gave way. Disease fastened upon his lungs, entailing loss of voice and intense pain, and he was

compelled to take a sea-voyage to Calcutta. After an absence of two months, he returned somewhat improved; but Mrs. Judson's health also began to fail, and she was attacked by the disease which proved fatal to her in the end. Their children also being sick, it became necessary to take another voyage to Calcutta. One of the children died there, and then they proceeded to the Isle of France, and returned to Maulmain benefited.

VIII.

VISIT TO AMERICA.

While working at his gigantic task of compiling a Burman Dictionary, undertaken at the request of the Board of Missions in America, Mr. Judson was obliged to embark on a voyage to America, in order to preserve Mrs. Judson's life. She had taken several short journeys along the coast, without deriving any permanent benefit, and her case had now become so desperate, that she was unable to attempt the long journey to America alone. Her life was of immense value, not only to her husband and her little family of six helpless children, but also to the mission; as, next to Mr. Judson himself, she spoke and wrote the Burman language more perfectly than any white foreigner then living; while her marked ability and earnest missionary spirit would render her loss one impossible to repair. On the 26th of April, 1845, Mr. and Mrs. Judson, with their three elder children, embarked on the ship Paragon for London, leaving their three younger children behind, in the charge of the missionaries. The vessel sprang a leak, and the captain was obliged to put in at the Isle of France.

Mrs. Judson had so far improved that the missionaries formed the purpose of separating, she to continue the voyage alone, and he to return to his work in Maulmain. But she soon experienced a severe relapse, and it became impossible to leave her. After remaining three weeks at Port Louis, they embarked on a ship bound directly for the United States. Again she rallied, and again experienced a dreadful relapse, which terminated in her death on ship-board off the port of St. Helena, on the 1st of September, 1845. Having prepared her for burial with his own hands, her body was carried ashore the same afternoon and deposited in the public burial-ground at St. Helena, and at evening, this lone rock of the ocean, which contained all that was mortal of the mother of his children, faded out of his sight for ever.

Mr. Judson, with his three children, reached Boston on the 15th of October, 1845. He was ill prepared for the enthusiastic greeting that awaited him in America. Every home was thrown open to him, and soon his progress from city to city almost assumed the proportions of a triumphal march. His movements were chronicled alike by secular and religious newspapers. He was in exceedingly delicate health, his pulmonary complaint prevented his speaking above a whisper, and he could only address an audience at second hand, whispering his words to a speaker at his side, who conveyed them to the ears of the hearers. He had so long used a foreign tongue, that it was difficult for him to form sentences in English. Naturally shy and humble, he shrank from observation, and found it exceedingly distasteful to be publicly harangued and eulogised. He often disappointed public assemblies by declining to relate his own adventures, and telling instead the simple story of the Cross.

While on this tour through the country, everywhere kindling missionary enthusiasm, he met in Philadelphia Miss Emily Chubbuck, who, under the *nom de plume* of Fanny Forrester, had achieved a wide literary reputation. He secured her to prepare a suitable memoir of Mrs. Sarah B. Judson, and the acquaintance thus formed terminated in marriage on the 2nd of the following June. This lady, who took the place at his side left successively vacant by Ann Hasseltine and Sarah Boardman, had, besides her

intellectual gifts, an intensely religious nature. She was the child of Christian parents, and was very early the subject of religious impressions. In subsequent life she dated her conversion as occurring when she was eight years old, and she seems to have been haunted from her earliest years by the conviction that she was some time or other to become a missionary to the heathen. The marriage was pleasing neither to the literary nor to the religious world. The one thought that the brilliant Fanny Forrester was throwing herself away in marrying "an old missionary," the other feared that the moral grandeur of the missionary cause was compromised by an alliance between its venerable founder and a writer of fiction. But the missionary's heart kept turning towards the field of his labours far across the sea. On the 11th of July, 1846, after bidding farewell to his three elder children, who were to remain in America, Mr. Judson embarked, with his wife and several newly-appointed missionaries, for Maulmain on the Faneuil Hall; and though he well knew that the dear ones from whom he was parting would probably never be seen again on earth, yet it was with deep joy that he turned his face once more towards Burmah.

IX.

LAST YEARS.

More than four months elapsed after Mr. Judson parted from his friends in Boston before he arrived in Maulmain, to clasp once more in his arms two of the three children whom he had left behind eighteen months before, one having died during his absence. He still ardently cherished the purpose of entering Burmah proper, and his eye was upon his old field, Rangoon, just within the empire. The new King was a bigoted Buddhist, and bitterly opposed to the propagation of the Christian religion. But in Maulmain, there were labourers enough; while in Rangoon he would be favourably situated for completing the Dictionary, as he would have access to learned men, and to books not to be found in Maulmain. Moreover, he hoped that Burman intolerance might at last yield, and he was eager to press into the interior of the empire and establish a mission in Ava, the scene of his sufferings.

Impelled by these motives, Mr. and Mrs. Judson, with their two little boys, set out for Rangoon on the 15th of February, 1847. Missionary operations, however, were obstructed from the outset by the intolerance of the Government. They were no longer, as in Maulmain, under the protection of the British flag, but were exposed to the barbarities of a bigoted and unlimited despotism, and the prospects of the mission were never darker. The Acting Governor of Rangoon is described by Mr. Judson as being the most ferocious and bloodthirsty monster he had ever known in Burmah, and his house and courtyard resounded day and night with the cries of people under torture. Missionary operations had to be conducted with the utmost secrecy. Any known attempt at proselyting would have been instantly punished by the imprisonment or death of the proselyte, and the banishment of the missionary.

Mr. Judson kept at work on the Dictionary, while he gathered for secret worship the few scattered members of the native church, and any inquirers who, at the risk of their lives, visited him by night. The condition of his household was made still more distressing by sickness, every member of the family being prostrated by disease; and their malady was aggravated by the want of nourishing food. But amid all these sufferings, Mr. Judson never fell into despondency; he had long since mastered the science of contentment. He had been instructed both "to be full and to be hungry, to abound and to suffer need." At last, the intolerance became so fierce, that there was no hope of retaining even a foothold without going to Ava to secure the favour of the royal Court. Mr. Judson's heart was set upon doing this. He believed it was the only way by

which the Gospel could be established in Burmah proper; and bitter indeed was his disappointment when the policy of retrenchment at home not only prevented him from pushing on to Ava, but compelled him to retreat from Rangoon.

It was with an almost broken heart that this wise and intrepid leader, after this last fruitless effort to break the serried ranks of Burman intolerance, returned to Maulmain, in obedience to the timid and narrow policy of his brethren in America. Two years afterwards, only a few months before his death, he received permission from the Board to go to Ava. But it was too late. The opportunity for penetrating Burmah proper had passed away.

From the time of his return to Maulmain he worked steadily at the Dictionary, and at the same time took a general oversight of mission work, being in the nature of the case a guiding and inspiring force. He preached, and part of the time the whole care of the native church devolved upon him. His reputation had extended through the whole of India, and he was held in the highest esteem even by eminent Buddhists. To his fellow-missionaries, his wide experience and affectionate disposition made him an invaluable adviser and friend.

But dark shadows began to gather around the path of the missionaries. Mrs. Judson's health began to decline, and, while he cherished dark forebodings about her, he little imagined he would precede her by several years through the valley of the shadow of death. In November, 1849, he was attacked by the disease which, after a period of a little over four months, terminated in his death. A trip down the coast of Mergui afforded only partial relief. He tried the sea air of Amherst, but only sank more rapidly, and hastened back to Maulmain. His only hope lay in a sea voyage. The ocean breezes had never failed to invigorate him. A French barque, the Aristide Marie, was to sail on the 3rd of April. The dying missionary was carried on board by his weeping disciples, accompanied only by Mr. Ranney, of the Maulmain Mission. There were unfortunate delays in going down the river, so that several days were lost. Meanwhile that precious life was ebbing rapidly away. It was not until Monday, the 8th, that the vessel got out to sea. Then came head-winds and sultry weather, and after four days and nights of intense agony, Mr. Judson breathed his last, on the 12th of April; and on the same day, at eight o'clock in the evening, the crew assembled, the larboard port was opened, and in perfect silence, broken only by the voice of the captain, his body was lowered into the Indian Ocean, without a prayer.

X.

POSTHUMOUS INFLUENCE.

Mr. Judson did not live to complete the Burman Dictionary. He finished the English and Burmese part, but the Burmese and English part was left in an unfinished state. In accordance with his desire, expressed only a few days before his death, Mrs. Judson transmitted his manuscripts to his friend and missionary associate, Mr. Stevens, upon whom the task of completing the work devolved.

It now remains for us to ask what were the results this great life left behind it in the state of human society. Mr. Judson's achievements far exceeded the wildest aspirations of his boyhood. During the early years in Rangoon, when the mighty purpose of evangelizing Burmah began to take shape in his mind; even before the first convert, Moung Nau, was baptized; when indeed the young missionary was almost forgotton by his fellow Christians at home, or merely pitied as a good-hearted enthusiast—the outmost limit reached by his strong-winged hope, was that he might before he died build up a church of a hundred converted Burmans, and translate the whole Bible into their language. But far more than this was accomplished during the ten years in Rangoon, the two years in Ava, and the twenty-three years in Maulmain.

At the time of his death, the native

Christians (Burmans and Karens publicly baptized upon profession of their faith) numbered over seven thousand. Besides this, hundreds throughout Burmah had died rejoicing in the Christian faith. He had not only finished the translation of the Bible, but had accomplished the larger and more difficult part of the compilation of a Burmese Dictionary. There were sixty-three churches established among the Burmans and Karens. These churches were under the oversight of one hundred and sixty-three missionaries, native pastors and assistants. He had laid the foundations of Christianity deep down in the Burman heart, where they could never be destroyed.

It was Mr. Judson's lot to labour in the hard and obscure period of first beginnings of missionary enterprise, which has since his day, in many places, yielded large results. And not only so, but he undertook the task of planting Christianity, not among a people like the Sandwich Islanders, without a literature, and without an elaborate religious system; but rather in a soil already preoccupied by an ancient literature and by a time-honoured religion, which numbers among its devotees one-third of the population of the globe. When these considerations are taken into account, the tangible results that Mr. Judson left behind at his death are simply amazing.

But these are only a small part of what he really accomplished. Being dead, he yet speaketh. The early actions of Mr. Judson and his fellow-students at Andover resulted in the formation of the American Board of Commissioners for Foreign Missions. This society, representing the Congregationalists of America, may justly claim to be the mother of American foreign missionary bodies. It was organized for the support of certain young men while they were engaged in the work to which the Lord had called them. In the year 1880, this society received and expended over six hundred thousand dollars. It is conducting successful missionary operations in Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain and Austria. In these different countries it has two hundred and seventy-two churches, over seventeen thousand church members, and sixteen hundred and eighty-five missionaries, native pastors and assistants.

The change in Mr. Judson's views on the subject of baptism, to which we have already referred, led immediately to the formation of what is now known as the American Baptist Missionary Union. This society is at work in Burmah, Siam, India, China, Japan, and also in the countries of Europe; and it reports nine hundred and eighty native churches, eighty-five thousand, three hundred and eight church members, and twelve hundred and fourteen missionaries and native preachers.

A few years after Mr. Judson's departure from America, and the organization of these two societies, the Episcopalians and Methodists of America organized themselves for the work of foreign missions. In 1836, the Presbyterians also organized a society of their own. All these vigorous Christian bodies sustained by the missionary conviction of the churches in America, with their vast army of missionaries and native communicants now pressing against the systems of heathenism at a thousand points, when they come to tell the story of their origin, do not fail to make mention of the name of Adoniram Judson. His life formed a part of the fountain-head from which flow these beneficent streams, which fringe with verdure the wastes of paganism. There are few of those who have gone from America as missionaries, who are not indebted to Mr. Judson for methods and inspirations; and not alone in America has his career of heroic action and suffering stimulated Christian activity, but his influence has been an inspiration everywhere. The memory of his sufferings at Ava will never cease to stimulate missionary endeavour. They appeared at the time unnecessary and fruitless. He himself, upon emerging from them,

spoke of them as having been "unavailing to answer any valuable missionary purpose, unless so far as they may have been silently blessed to our spiritual improvement and capacity for future usefulness." But the spectacle of our missionary lying in an Oriental prison, his ankles fettered with five pairs of irons, his heroic wife ministering to him like an angel during the long months of agony, has impressed itself on the heart of Christendom, and has made retreat from the missionary enterprise impossible. It is God's law that progress should be along the line of suffering. The world's benefactors "have been from time immemorial crucified and burned." The sufferings of Mr. Judson's life have been as fruitful of blessing as his toils. Christianity will never retreat from the graves of its dead on heathen shores. England is pressing into Africa with redoubled energy since she saw placed on the pavement of her own Westminster Abbey the marble tablet of him who was "brought by faithful hands over land and sea, David Livingstone, missionary, traveller, philanthropist." Until that day shall come when every knee shall bow, and every tongue confess the name of Jesus, Christian hearts will not cease to draw inspiration from the memory of those who found their last resting-places under the hope-tree at Amherst, on the rocky shore of St. Helena, and beneath the waves of the Indian Ocean.

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